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ROBERT F. WALLCUT, GENERAL AGENT.
TERMS—Two dollars and fifty cents per annum,
in advance.
Five copies will be sent to one address for ten
copies, if payment be made in advance.
All remittances to be made, and all letters
relating to the pecuniary concerns of the paper are to
be directed, (not paid,) to the General Agent.
Advertisements making less than one square inch,
inserted three times for 75 cents—one square for \$1.00.
The Agents of the American, Massachusetts,
Pennsylvania and Ohio Anti-Slavery Societies are au-
thorized to receive subscriptions for the Liberator.
The following gentlemen constitute the Financial
Committee, and are not responsible for any of the debts
of the paper, viz.—FRANCIS JACKSON, ELIAS GRAY
and LEONARD PHILLIPS.
WILLIAM LLOYD GARRISON, both sides of
every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.
VOL XXIV. NO. 31.

REFUGEE OF OPPRESSION.

ANTI-SLAVERY A PESTILENT HERESY.

Extracts from a Sermon, preached on Fast Day,
April 6, 1854, at Cambridge, (Mass.) by WILLIAM A.
STEARNS, D. D.

In the spring of 1834, on the day of our annual
Fast, just twenty years ago, I took occasion to pre-
sent my views on the subject of slavery. At that
time, but just beginning, not only to agitate the coun-
try, but to threaten the harmony, if not the moral
solidity of the North was then, as it is now, op-
posed to it. ("") As a possible means of alleviat-
ing the evil, or at least as furnishing opportunities
for a candid consideration of the subject, the American
Colonization Society, while for this or other reasons,
it found considerable favor at the South.

In these circumstances, a new and almost
friendly anti-slavery sentiment suddenly sprang up
among us, not only outrunning public sentiment,
but leading to the formation of the American Anti-
Slavery Society, more than upon the Southern
holders of slaves. The leaders of this
movement were chiefly men who denounced slavery,
the churches, the ministry, the Sabbath, and nearly
all the institutions of Christianity together. Their
spirit was a fiery spirit, blazing up here and there
in the community, influencing the minds of many
arable, but not often the most judicious, mem-
bers of our churches, and threatening to overturn
the very altars of our God. I observed its ap-
proaches towards my own congregation, and took
the opportunity I have mentioned to offer such re-
marks as I thought might tend to the benefit of
the church, and to the peace of the community.
I was, in my pastoral care, fortifying them
against impending dangers, and preserving a Chris-
tian moderation among them.

Books that love of freedom and hatred of op-
pression which pervades this section of the coun-
try, and which embraces rational views, and con-
firms the philanthropic efforts to practice
of science, in reference to the slave, a wild fanat-
ism has sprung up among us. It has poured forth
its words of wormwood and gall indiscriminately,
in every form of invective which language can ut-
ter. The South has become alarmed; efforts for
compensation have been exchanged to efforts for
self-protection; even the Christian sentiment of
the South has said, the only course of safety for
ourselves and our colored people with us, is in a
firm and united conservatism which shall yield
nothing to Northern pressure, till the tempest has
gone past.

There are those also at the South who have been
influenced in this change of feeling by the degraded
and miserable condition of the free blacks among
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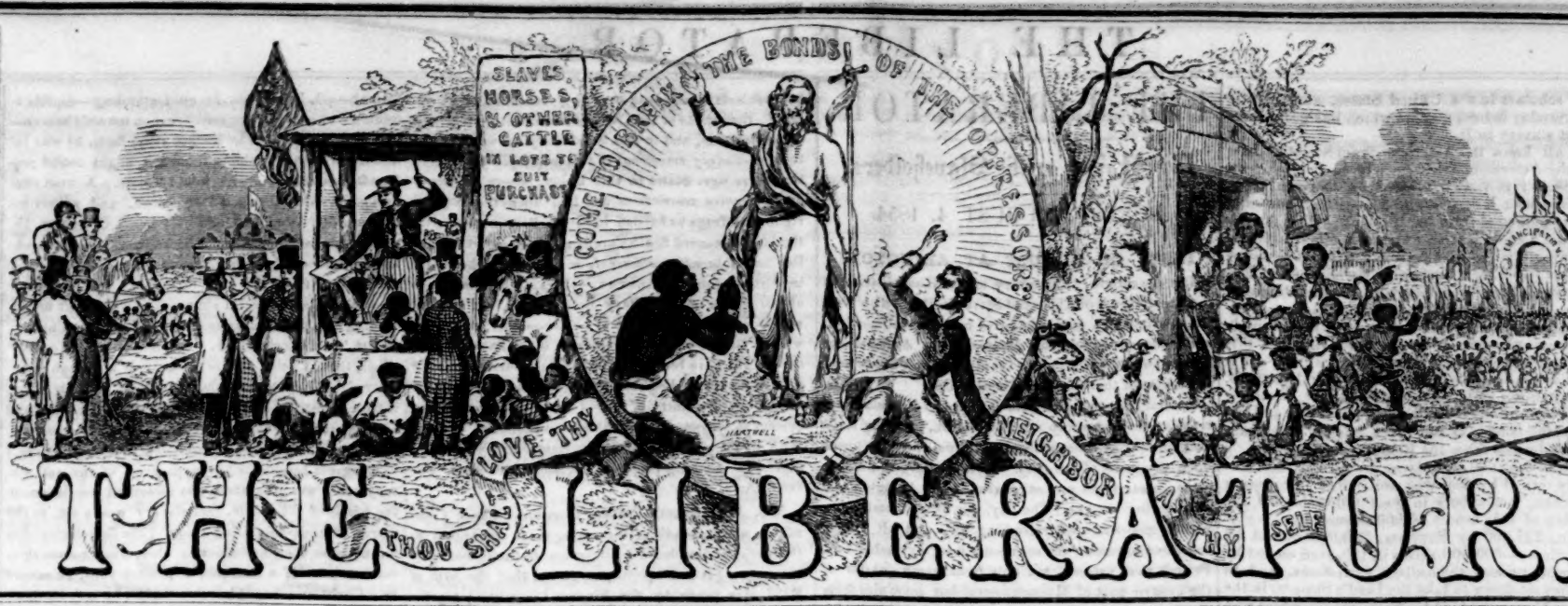
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BOSTON, FRIDAY, AUGUST 4, 1854. WHOLE NUMBER 1046.

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the meeting at East Livermore, on the 4th of July,
will answer. It was held on the "old camp ground,"
so called, a beautiful spot of the forest, owned by
our Methodist brethren, and used by them for their
court meetings. Full ten thousand persons were
present—men, women and children—a train of
twenty cars, drawn by two engines, came from the
direction of Portland, and it was estimated that
five thousand are at the public tables. These ta-
bles were two in number, each five hundred and
fifty feet in length—eleven hundred feet in all—and
were generously spread for the multitude, by the
ladies, without charge.

The platform, or preachers' stand, was literally
covered over with banners; the trees also bore
the same rich fruit, for banners were suspended
from them. These banners were got up in fine
taste, and bore inscriptions suitable to the day
and the principles represented. Some of these
inscriptions we pencilled down for the good of our
readers:—

"Maine Daughters of Freedom, all men are cre-
ated equal, our brothers—We are all for Free-
dom—No Compromise with Slavery."—John P.
Hale for President in 1857—Slavery and Tem-
perance—Hale and Liberty—The deed is done,
(cried in mourning)—Eternal infancy to Doug-
las and his followers—Welcome to the author of
Uncle Tom's Cabin—Mrs. H. B. Stowe, a model
for every American woman—The flame of 1776
burns brightly in 1854—We are ready for ac-
tion—W. Vill. New Portland, No. 8, Mrs. Butts'
—Pere Ladies' A. S. Society, organized Sept. 14,
1853—Till, ye friends of Freedom, till, your mes-
sage to fulfil—We hail you with joy—Union
is strength—Love and Truth, guide our youth."

Rev. D. B. Randall, of the Methodist church,
grandson of Benjamin Randall, acted as President
of the day; and after music by the band, singing
by the choir, and prayer by Rev. Mr. Nickerson,
the following sentiments were read, which received
responses from various speakers:—

"The Fourth of July—May it soon dawn on a land
of freedom."

"The Liberty Girls of Maine—Helpers meet to the
tollers in Freedom's holy cause."

"The Author of 'Uncle Tom's Cabin'—Religious
and political services will be compelled to cry out
that 'A woman slew them.'"

"The Ladies' Anti-Slavery Societies—Baking the
dough-faces."

"Americans in China—We remember them to-day."

"The Author of 'Uncle Tom's Cabin'—We greet her
here with the warmest welcome."

"The Infamous Nebraska and Fugitive Slave Acts—
They shall be repealed."

"Freedom and Temperance—One and inseparable,
neither can live without the other."

"The Motto of the People—The Union of all for the
protection of all."

"The Orator of the Day—The Patrick Henry of the
second revolution."

Mrs. Stowe was publicly introduced, and her
husband, Prof. Stowe, made an excellent speech.
Mr. Stowe said the day of compromise had passed
by—an open war with slavery had now commenced.
We had brought up our children to believe that
brought them up to believe that what was done
in favor of slavery was right, and what was done
in favor of liberty was wrong. What had Congress
done? Aggression after aggression—worse and
worse—and we had acquiesced. Freedom of the
press, shall it be no longer? The senior editor of
the *Journal of Commerce* is the son of a New Eng-
land clergyman—is the junior editor. We have
not done our duty. We must train our children
to the principles of liberty, as the South do to
the principles of slavery. But it is not too late.
Let us put an end to the race of dough-faces. Let
us send no more men to Congress who are not
fully baked. Members of Congress need coun-
sel, like that of soldiers on the battlefield.—
There are many men at the North that could never
rise by their own merits, that do rise by courting
the Slave Power. The repeal of the Missouri Com-
promise reminded him of Sambo's friend, who
wanted half of Sambo's blanket. "You have got
half of it," said he, "but I want the other half!"
"Tis the other half I want."

Prof. Stowe also said that it was fit that Maine,
having taken the lead in the Temperance cause,
should go bravely forward in the Anti-Slavery re-
form—that every word of Uncle Tom's Cabin was
written in Maine. He spoke, too, of the progress
of temperance in England, and of the duty of
American women on the subject of temperance to
their countrymen. He said that English women
sisters in England—that English women would re-
ceive their communications kindly. Mr. Stowe
took his seat in the midst of loud cheers for him-
self and for the "author of Uncle Tom's Cabin."

In the afternoon, Mr. Hale, the orator of the
day, and whom the women of Maine declare to be
the Patrick Henry of the second revolution, made
one of his best speeches. It was a brave and
manly and a heartily felt speech, and was met with
tremendous power upon the thousands before him.
Mr. Hale spoke strongly in favor of a union of all
of all parties to resist the continued demands of
slavery. He also dwelt upon the influence of wo-
men, her duty to the slave, and her duty to her
country. Mr. Hale was waited upon by the grand
country. Mr. Hale of the Buckfield Brass Band,
the wild words ringing with loud hurrahs. Other
able speakers addressed the meeting, such as Rev.
B. D. Peck, of Portland, Dr. Parsons, of Wind-
ham, Dr. Farrar and Rev. A. Willey, of Portland,
and Gen. Perry, of Oxford county. Gen. Perry
said he had acquired heretofore—he had voted for
Gen. Pierce, standing on the Baltimore plat-
form—but should do so no more—he hoped God
would forgive him—he detested the Fugitive Slave
Law—he was ready to make war against slavery—
all men who loved their country should unite.

Gen. Perry has been one of the most influential
men of the Democratic party in Maine.

Mrs. Stowe was chosen Corresponding Secretary
of the Maine Ladies' Temperance and Anti-Slavery
Association, which office she has accepted, and, we
understand, is to answer the letter of the women
of England, addressed to American women.

SELECTIONS.

SLAVERY A GREAT INIQUITY.

Extracts from a Sermon, preached on Fast Day,
April 6, 1854, at Cambridge, (Mass.) by WILLIAM A.
STEARNS, D. D.

I expressed my abhorrence of slavery as a sys-
tem, and adopted as my own that strong language
of Thomas Jefferson, which has since been so often
quoted, who said that he trembled for his country
when he remembered that God is just, that the
Almighty had no attributes that would take sides
with us in opposition to this oppressed people, and
uttered prophetic intimations of a possible change,
at some future day, in the ascendancy of races, and
a terrible retribution.

There are those who affirm boldly, that slavehold-
ing, even as a system for modern times, is sanc-
tioned by the sacred Scriptures. This is not my
opinion. But did it exist under the old dis-
pensation, and did it not receive the approbation
of God? It existed, and was tolerated, and regu-
lated by civil statute, but not commanded, nor, as
I think, strictly speaking, approved by the Author
of the Mosaic law. So polygamy existed, and was
tolerated and regulated, but not commanded, nor
really approved, under the same law. As the lat-
ter was suffered, not because it was right in itself,
but, as our Saviour teaches, on account of the har-
dness of men's hearts, or, in other words, as the
best thing that could be done under the circum-
stances, and among a people so long and thor-
oughly habituated to its practice, so I suppose it was
with slavery.

Does it follow, then, that the New Testament
sanctions slavery? By no means. Does it not
contain great principles, which must eventually
sweep it from the face of the earth? How can
I admit the sentiment of our text, and yet deny
liberty forever to my fellow-men? How can I love
my neighbor as myself, and yet consign him and
his posterity to hopeless bondage? Is it not mani-
fest, in the spirit and on the face of the gospel,
that the religion of Jesus was intended for the
elevation of all classes of men, bringing the human
family into one great brotherhood, in which each
should do to others as he would that others should
do to him? So the Church in past ages has gen-
erally understood the will of Christ, and, with all
its corruptions, it has been the great defender and
deliverer of men from their oppressors. So true
is this, that an impression prevailed for a time in
the American colonies, that a Christian could find
nothing to Northern pressure, till the tempest has
gone past.

There are those also at the South who have been
influenced in this change of feeling by the degraded
and miserable condition of the free blacks among
them, and by the dangers which must result from
having large numbers of them in their midst, as-
sociating freely with the white population.

THE WOMEN OF MAINE IN CONVENTION.

From the Dover Morning Star.

At four o'clock on the morning of the late an-
niversary of the nation's birth, amid the ring-
ing of bells, the smoke of gunpowder, and other
indications of the celebration about to come off in
August, we left for East Livermore. We might
then have had a celebration at home, but prefer-
ring one of a different stamp, a few of us, we
joined the ladies at East Livermore; and we can
assure our readers that we did not then, nor do we
now, regret the choice made.

It may be known, if not, it should be, that the
women of Maine, uniting the two ideas of Liberty
and Temperance, have been employed for two or
three years past in organizing Societies on this
broad platform. How successful they have been,
the meeting at East Livermore, on the 4th of July,
will answer. It was held on the "old camp ground,"
so called, a beautiful spot of the forest, owned by
our Methodist brethren, and used by them for their
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The platform, or preachers' stand, was literally
covered over with banners; the trees also bore
the same rich fruit, for banners were suspended
from them

SHALL SLAVERY DESTROY FREEDOM?
THE LAWS OF GOD AND THE STATUTES OF MEN. A Sermon, preached at the Music Hall, in Boston, on Sunday, June 18, 1854. By Theodore Parker, Minister of the Twenty-Eighth Congregational Society. Boston: Benjamin B. Mussey & Co. 1854.

A SERMON OF THE DANGERS WHICH THREATEN THE RIGHTS OF MAN IN AMERICA: preached at the Music Hall, on Sunday, July 2, 1854. By Theodore Parker, Minister of the Twenty-Eighth Congregational Society. Boston: Benjamin B. Mussey & Co.

We think there is no other man in this country who, at the present time, commands so large an audience or has so many readers, on both sides of the Atlantic, for whatever he may write or print, (and his efforts are all reformatory,) as THEODORE PARKER. His influence is felt alike in the religious and the political world.

Here are two new Sermons from his large heart and prolific brain, on topics of the gravest importance to individual liberty and the safety of the republic, evincing great ability, and worthy of universal perusal. We give some extracts from the second Sermon:—

Shall Slavery destroy Freedom? It looks very much like it. Here are nine great steps openly taken since '87, in favor of slavery. First, America put slavery into the Constitution. Second, out of old soil she made four new slave States. Third, America, in 1793, adopted slavery as a Federal institution, and guaranteed her protection for that kind of property as for no other. Fourth, America bought Louisiana in 1803, and put slavery into it. Fifth, she made Missouri a slave State, and then Arkansas. Sixth, she made slavery perpetual in Florida. Seventh, she annexed Texas. Eighth, she fought the Mexican War, and plundered a feeble sister republic of California, Utah, and New Mexico, to get more slave soil. Ninth, America passed the Fugitive Slave Bill, and has since kidnapped men in New England, New York, New Jersey, Pennsylvania, Ohio, Michigan, Wisconsin, Illinois, Indiana, in all the East, in all the West, in all the Middle States. All the great cities have kidnapped their own citizens. Professional slaveholders are members of New England Churches; kidnappers sit down at the Lord's table in the city of Cotton, Chaucer, and Mayhew. In this very year, before it is half through, America has taken two more steps for the destruction of freedom. The repeal of the Missouri Compromise has enslaved the territory of Nebraska; that is the tenth step. Here is the eleventh: The Mexican Treaty, giving away ten millions of dollars, and buying a little strip of worthless land, solely that it may serve the cause of slavery.

Here are eleven great steps openly taken towards the ruin of liberty in America. Are these things worst? Very far from it. Yet more dangerous things have been done in secret.

I. Slavery has corrupted the mercantile class. Almost all the leading merchants of the North are pro-slavery men. They hate freedom, hate your freedom and mine! This is the only Christian country in which commerce is hostile to freedom.

II. See the corruption of the Political Class. There are forty thousand officers of the Federal Government. Look at them in Boston;—their character is as well known as this Hall. Read their journals in this city;—do you catch a whisper of freedom in them? Slavery has sought its moral servitude—men have been bought and sold; it has corrupted them still further, and put them in office. America, like Russia, is the country for mean men to thrive in. Give him time and mire enough, a worm can crawl as high as an eagle flies. State rights are sacrificed at the North; centralization goes on with rapid strides. State laws are trampled under foot. The Northern President is all for slavery. The Northern members of the Cabinet are for slavery. In the Senate, fourteen Northern Democrats voted for the enslavement of Nebraska; in the House of Representatives, forty-four Northern Democrats voted for the bill. In the Senate, forty-four Northern Democrats voted for the bill. In the House, fifty-eight Northern men voted against the conscience of the North and the Law of God. Only eight men out of all the South could be found friendly to justice, and false to their own local idea of injustice. The present administration, with its supple tools of tyranny, came into office while the cry of "No Higher Law" was echoing through the land.

III. Slavery has debauched the Press. How many leading journals of commerce and politics in the great cities do you know that are friendly to freedom and opposed to slavery? Out of the five large daily commercial papers in Boston, Whig or Democratic, I know of only one that has spoken a word for freedom this great while. The American newspapers are poor defenders of American liberty. Listen to one of them, speaking of the last kidnapping in Boston: "We shall need to employ the same measures of coercion as are necessary in monarchial countries. There is always some ready-made do the basest deeds. Yet there are some noble journals; such as the New York Tribune and Evening Post."

IV. Then our Colleges and Schools are corrupted by slavery. I do not know of five colleges in all the North, which publicly appear on the side of freedom. What the hearts of the presidents and professors are, God knows, not I. The great crime against humanity, practical atheism, found ready support in Northern colleges, in 1850 and 1851. Once, the common reading books of our schools were full of noble words. Read the school books now made by Yankee peddlers of literature and what liberal ideas do you find there? They are meant for the Southern market. Slavery must not be offended!

V. Slavery has corrupted the Churches! There are twenty-eight thousand Protestant clergymen in the United States. There are noble hearts, true and just men among them, who have freely borne witness to the truth. I need not mention names. Alas! they are not very numerous; I should not have to go over my fingers many times to count them all. I honor these exceptional men. Some of them are old, far older than I am; older than my father need have been; some are younger than I; may, some of them younger than my children might be;—and I honor these men for the fearless testimony which they have borne—the old, the middle-aged, and the young. But they are very exceptional men. Is there a minister in the South who preaches against slavery? How few in all the North!

Look and see the corruption of the Sunday Schools. In 1853, the Episcopal Methodist had 9,438 Sunday Schools; 102,732 Sunday School teachers; 525,008 scholars. There is not an Anti-Slavery Sunday School in the compass of the Methodist Episcopal Church. Last year, in New York, they printed more than a hundred and forty million copies of Sunday School books, not a line against slavery in them all. They issued, on an average, two thousand bound volumes every day in the year, not a line against slavery in them. They printed also two thousand pamphlets every day; there is not a line in them against slavery; not a word showing that it is wicked to buy and sell man, for whom, according to the Methodist Episcopal Church, Christ died.

The Orthodox Sunday School Union spent last year \$248,201; not a cent against slavery, or great national sin. They print books by the million. Only one of them contains a word against slavery; that is, "The Ten Commandments," which says, "Thou shalt not covet thy neighbor's wife." At any rate, it showed that Egyptian slavery was wrong. A little girl in a Sunday School in one of the Southern States one day said to her teacher, "If it was wrong to make Joseph a slave, why is it right to make Dinah, and Samsa, and Chloah slaves?" The Sunday School teacher and the Church book the alarm, and complained of the Sunday School Union: "You are poisoning the South with your religion, telling the children that slavery is wicked." It was a serious thing, "dissolution of the Union," "levying war," or at least "mild manner," for aught I know. What do you think the Sunday School Union did? It suppressed the book! It printed one Sunday School book which has a line against Egyptian slavery, and then suppressed it; and it cannot be had to-day! And all their million books, there is not a line against slavery, save what Cowper sang: "There are five million Sunday

School scholars in the United States, and there is not a Sunday School manual which has got a word against slavery in it.

You all know the American Tract Society. Last year, the American Tract Society in Boston spent \$79,984.45; it visited more than fourteen thousand families; it distributed 3,354,920 tracts—nearly a million copies of the Bible, and a million copies of a word against slavery in them all. The American Tract Society last year visited 508,000 families, containing three million persons; it spent for home purposes \$406,707; for foreign purposes \$422,294; it distributed tracts in English, French, German, Dutch, Danish, Swedish, Norwegian, Italian, Hungarian, and Welsh—and it did not print one single line, nor whisper a single word against this great national sin of slavery! Nay, worse—if it finds English books which suit its general purpose, but containing matter adverse to slavery, it strikes out all the anti-slavery matter, then prints and circulates the book. Is the Tract Society also managed by Jesuits from the Roman Church?

At this day, 600,000 slaves are directly and personally owned by men who are called "professing Christians," members in full fellowship of the churches of the land; 500,000 owned by Presbyterians, 225,000 by Baptists, 250,000 owned by Methodists—600,000 slaves in this land owned by men who profess themselves Christians, and in churches sit down to take the Lord's Supper, in the name of Christ and God! There are ministers who own their fellow-men—bought with a price!

Does not this look as if slavery were to triumph over freedom?

VI. Slavery corrupts the Judicial Class. In America, especially in New England, no class of men has been so much respected as the judges; and for this reason: we have had wise, learned, excellent men for our judges; men who revered the Highest Law of God, and sought to administer the executive Justice. You all know their venerable names, and how reverentially we have looked up to them. Many of them are dead; some are still living, and their hoary hairs are a crown of glory on a judicial life, without a judicial blot. But of late, slavery has put a different class of men in the benches of the Federal Courts—more tools of the government; creatures which got their appointment as pay for past political service, and as pay in advance for iniquity not yet accomplished. You see the consequences. Note the zeal of the Federal Judges to execute iniquity by statute, and destroy Liberty. See how ready they are to support the Fugitive Slave Bill, which tramples on the spirit of the Constitution, and its letter, too; which outrages Justice, and violates the most sacred principles and precepts of Christianity. Not a United States Judge, Circuit or District, has uttered one word against that bill of abominations. Nay, they greedily they are to get victims under it! No wolf loves better to rend a lamb into fragments than these judges to kidnap a fugitive slave, and punish any man who dares to speak against it.—You know what has happened in Fugitive Slave Bill Courts. You remember the "miraculous" rescue of Shields, and the "miraculous" escape from the hands of a cowardly kidnapper was "high treason"; it was "levying war." You remember the "trial" of the rescuers! Judge Sprague's Charge to the Grand Jury, that if they thought the question was, which they ought to obey, the law of man or the law of God, then they must "they hold" of each God and man, and the Devil, in the same act! You remember the "trial," the "ruling" of the Bench, the swearing on the stand, the witness coming back to alter and "enlarge his testimony," and have another girl at the prison. You have not forgotten the trials before Judge Kane at Philadelphia, and Judge Grier at Christiana and Wilkesbarre.

These are natural results of causes well known. You cannot escape a Principle. Enslave a negro, will you?—you doom to bondage your own sons and daughters, by your own act.

Do you forget the Union meeting in Faneuil Hall, November 26, 1850, the Tuesday before Thanksgiving Day? It was called "The Fugitive Slave Bill"—a meeting to promote the stealing of men in Boston, of your fellow-workmen and parishioners. Do you remember the Democratic Herods and Whig Pilates, who were made friends that day, melted into one unity of cooperation, in order that they might enslave one man? They had unity of idea and unity of action, that day. Do you remember the speeches of Mr. Curtis and Mr. Hallett; their yelp against the unalienable rights of men; their howl at God's Higher Law? The worse half of that platform is now the United States Court; the Fugitive Slave Bill Judges, the United States Attorneys. They do their offices for their political services past and for their character—very fit reward to very fitting men! A man professes a fondness for kidnapping, hurrahs for it in Faneuil Hall—give him the United States Judgeship, make him United States Attorney—fit to fit!—Whom shall he enslave first, every service rendered to despotism is well paid. Men with foreheads of brass, with iron claws, with consciences of gum elastic, whose chief commandment of their Law, their Prophets, and their Gospel, is to

—crook the pregnant hinges of the knee,
Where thrift may follow fawning.

verily they shall have their reward! They become Fugitive Slave Bill Judges; yea, Attorneys of the United States!

VII. Alas! slavery has not ended yet its long career of sin. Its corruption is not yet at its height. It has corrupted the elected officers of our city, and even our State. In the Sims times of 1851, the laws of Massachusetts were violated nine days running, and the Free Soil Governor sat in the State House as idle as a feather in his chair. In the wicked month of 1854, the Whig Governor sat in the seat of his predecessor! Massachusetts was one of the inferior counties of Virginia, and a slave-hunter had eminent domain over the birth-place of Franklin and the burial-place of Hancock. Nay, against our own laws, the Free Soil Mayor put the neck of Boston in the hands of a "train-band captain"—the "wonder" working much to see how he would do. Boston was a suburb of Alexandria; the Mayor a slave-catcher for our masters at the South! You and I were only fellow slaves!

All this looks as if slavery were to triumph over Freedom. But even this is not the end. Slavery has privately emptied her seven vials of wrath upon the nation—committing seven great crimes of human savagery of our Natural Rights. That is not enough—there are other seven to come. This Apocalyptic Dragon, grown black with long continued deeds of shame and death, now meditates five further steps of crime. Here is the programme of the next attempt—a new political tragedy in five acts.

I. The acquisition of Dominica—and then all Haiti—as new slave territory.

II. The acquisition of Cuba, by purchase, or else by private filibustering and public war,—as new slave territory.

III. The re-establishment of slavery in all the free States, by Judicial "decision" or legislative enactment. Then, the Master of the North may sit down with his slaves at the foot of Bunker Hill Monument!

IV. The Restoration of the African Slave Trade, which is already seriously proposed and defended in the Southern Journals. Nay, the Senate Committee on Foreign Relations recommend the first step towards it—the withdrawal of our fleet from the coast of Africa. You cannot escape the consequences of your first principle: if slavery is right, then the slave-trade is right; the traffic between Guinea and New Orleans is no worse than the traffic between Virginia and New Orleans; it is no worse to kidnap in Timbuctoo than in Boston.

V. A yet further quarrel must be sought with Mexico, and more slave territory be stolen from her.

You shall oppose this five-fold wickedness? The Fugitive Slave Bill Party;—the Nebraska Enslavement Party! Northern severity has hitherto been ready to grant more than Southern arrogance dared to demand!

All this looks as if the third hypothesis would be fulfilled, and slavery triumph over freedom; and the nation would expunge the Declaration of Independence from the scroll of time, and instead of honoring Hancock and the Adamses and Washington, do homage to Kane and Grier and Curtis and Hallett and Loring. Then the preamble to our Constitution might read:—to establish injustice, ensure domestic strife, hinder the common defence, disturb the general welfare, and inflict the curse of bondage on ourselves and our posterity! Then would honor the Puritans no more, and their Prelate would be the name of Jesus out of the American Bible; yea, God's name; worship the Devil at our Lord's table, Iscariot for Redeemer!

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, AUGUST 4, 1854.

FIRST OF AUGUST AT ABINGTON.

The Twentieth Anniversary of the Emancipation of the Eight Hundred Thousand Slaves in the British West India Islands was duly celebrated by a general meeting, under the auspices of the Massachusetts Anti-Slavery Society, at Abington, in the beautiful Island Grove near the centre of that town, on Tuesday last.

Special trains of cars from Boston and Plymouth arrived at the Grove soon after 10 o'clock, bringing large companies from those places, and from various towns upon the route of the road. A much larger number came, in carriages and otherwise, from Abington and neighboring villages. The day was bright and clear, with a moderate and refreshing air, and all things conspired to render the occasion a most agreeable one.

Friends were present, not only from every quarter of the eastern part of Massachusetts, but some also from the States of New Hampshire, New York, and Michigan, and even from Canada West and the Province of New Brunswick; all of whom were, of course, most gladly welcomed by the Massachusetts friends.

The following organization of the meeting was proposed by the Committee of Arrangements, and unanimously adopted by the meeting:—

For President—FRANCIS JACKSON, of Boston.
For Vice-Presidents—BOURNE SPOONER, of Plymouth; CHARLES L. REMOND, of Salem; WILLIAM ASHBY, of Newburyport; WILLIAM WHITING, of Concord.
Secretaries—JAMES M. YERRINGTON, of Boston, and SAMUEL MAY, JR., of Leicester.

Finance Committee—Abby Kelley Foster, of Worcester; Robert F. Wallcut, of Boston; Jacob Leonard, of Bridgewater; Benjamin Wellington, of Lexington; Samuel Dyer, of Abington; and Mary Willey, of Boston.

FRANCIS JACKSON, on taking the chair, expressed his regret that some one else had not been called to occupy the presiding office; but as he was not given to following precedents, as a general thing, the meeting must excuse him from the speech.

Opportunity being given, Rev. CHARLES H. A. DALL, of Toronto, Canada, offered a fervent and appropriate prayer, as follows:—"God over all, blessed forever! We stand on thy green earth, thy skies are above our heads; in thy hand our breath is; and here, and now, we gratefully acknowledge that Thou only art the Lord. Through Jesus Christ, we have learned to call Thee our Father. We bless Thee for a gospel, teaching us that Thou demandest not of thy children the spirit of fear, but of love, of power, and of a sound mind. O Father! subject wholly to thyself our minds by knowledge of the truth, our hearts by love, our wills by obedience. Speak then in those who speak, and manifest thyself in all we do, this day."

Almighty God, let the wickedness of the wicked come to an end, but establish the just. How long, O Lord, shall desolating abominations darken this fair land? How long shall we, whom thou hast given to taste the sweet draught of liberty, be covered with the shame of the foulest slavery, and allow iniquity to stand where it ought not? How long shall America fear to be just, and the land of this election not dare to do right? Forever shall Christ suffer this dishonor in our midst, and we see him chained and smitten to the earth, and we know not the man? Awake, O Spirit of the Lord within us! God and Father of our Lord Jesus Christ, send forth laborers into thy harvest! May we and they have clean hands and pure hearts, rendering to Thee, through Jesus Christ, all honor and blessing, thanksgiving, power and praise, ages without end. Amen."

The meeting then united in singing the Jubilee song, being the first of the pieces on the printed sheet prepared for the occasion, and distributed through the meeting.

"Our grateful hearts with joy o'erflow," &c.

Letters were read from Rev. Samuel Johnson of Lynn, Rev. O. B. Frothingham of Salem, and Rev. Henry Ward Beecher of Brooklyn, N. Y., which had been addressed to the Committee of Arrangements.

On the reading of Mr. Frothingham's letter, Francis Jackson made mention of the prompt and liberal donations which the Society in Salem under the pastoral care of Mr. Frothingham had twice made, in response to the call of the Boston Vigilance Committee, in 1851, at the time of the seizure and delivery into slavery of Thomas Sims; and again in 1854, since the similar case of Anthony Burns.

WM. LLOYD GARRISON then addressed the meeting in a carefully-prepared speech on the history of British West India Emancipation, tracing the various steps by which this great measure was at length reached, and deducing therefrom the striking moral and political lessons so applicable to, and so needed by, this country. It having been photographically reported, this speech will be given in full in a subsequent paper.

After Mr. G.'s speech, (which occupied the time till 12 o'clock,) and the singing of Rev. Mr. Pierpont's hymn,

"Almighty God, thou giver
Of all our sunny plumes," &c.,
the meeting adjourned for an hour.

On re-assembling, the hymn by Oliver Johnson, (one of the Editors of the National Anti-Slavery Standard,) was sung.

"Hark! a voice from heaven proclaiming,
Comfort to the mourning slave," &c.,
was sung.

JOHN C. CLIVER arose to offer a few remarks, he said, upon a phrase in the otherwise admirable letter of the Rev. Samuel Johnson read this morning,—but from which particular phrase he must wholly dissent. Mr. Johnson had spoken of the "enslaved operatives" of England. No greater mistake could be made. He (Mr. C.) knew the suffering of the English operatives in factories, &c., for he had shared in them all; he had been an English operative; he had belonged to the Chartist body, and had taken an active part in it. He knew the sufferings and privations, often very severe, of the working-people of England, but he totally denied that there was any slavery among them, in any sense of the word, and he declared Mr. J.'s expression, though coming from a very honorable and true man, a most mistaken and unjust one. For myself, said Mr. Cliver, I have known more,—seen and experienced more, of "slavery" in the city of Boston, than I ever knew or saw in Scotland or England. Telling, suffering, and wronged as the British working-people are, they have never been enslaved; poorly paid as they were, they had yet enough pay their share of the heavy tax of one hundred million of dollars, voted by the British Government to redeem the 800,000 West India slaves from their bondage; and they rejoiced in that great act of justice to the slave, though it was done at such cost to themselves. And they would readily double that tax again, and consent to be even more poorly fed and clothed, rather than a single black man should be seized upon by the British Government, and sent into slavery. Again and again have English operatives refused to work for their employers at the insufficient wages paid them; and the determined stand they have taken has repeatedly been attended with the yielding, in part at least, to their demands. One of the best things said by Mr. Garrison this morning was, said Mr. C., where he told us that the emancipated slaves of Jamaica had positively refused to work for the miserable pittance of seven or nine pence sterling a day, smaller than they had often been let out for, by their masters, while remaining in slavery. This indicated a manly resistance to petty tyranny, and a reliance upon their own ability to take care of themselves which he rejoiced to know. The people of England then—for he rejoiced to know that the Government, who rejected in the West India emancipation—had a right, a well-earned right, to celebrate this day; and long may they continue to do so.

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The great hindrance to the progress of the anti-slavery cause was, that there was no settled conviction, in the minds of the people, that slavery was a sin, to the extent of unchristianizing a man. The Boston churches did not shut the slaveholder or slave-hunter from their communion. If a man robs a poultry yard, he cannot be a Christian; but if he robs a cradle, he may sit down at the communion table with his brother Christians anywhere in the land. If a man steals the swaddling-clothes of a baby, he has committed a great sin; but if there is a baby in the clothes, it is all right. The anti-slavery feeling was abundant in the land, as he had said; but it was the body of Christ, in the tomb, and a great stone was on the mouth thereof. But an angel would come down and remove the stone, and we should have a resurrection, and Christ would come up in the hearts of the people, and they would learn that Christianity was something more than signing a creed and the performance of ordinances.

He believed that there was a continual progress in the right direction, notwithstanding the discouraging signs they sometimes witnessed. It was a painful, but yet a cheering and reviving sight to mark, when Burns was carried out of Boston, the great army of military force on every hand, and reflect that it was the strength of the anti-slavery sentiment in the hearts of the people which made it necessary to arm ten thousand men to keep that anti-slavery feeling in abeyance. The little infant, that might have been held in the outset by the hand of a child, required now the power of the United States and of the Nebraska Bill, and every other law that gave any sanction to the infernal system; but slavery could not be abolished by any arrangements which were intended to act cutaneously, like climent upon a superficial disease. It must be attacked as a system in its very base and wicked, to which no law or constitution could afford a sanction. If the Bible sanctioned slavery, as was sometimes claimed, so would the worst of the Bible. It only proved itself, in that case, not to be the "word of God," so far, at least, as those passages which sanctioned slavery were concerned.

Mr. Stetson, proceeded, at some length, to criticize, in a close and searching manner, the position of that portion of the signers of the clerical petition against the Nebraska Bill, who had heretofore defended or apologized for slavery, or lent it the aid of their silence, and showed them to be inconsistent, inasmuch as, if slavery was a divine institution, and a good thing, then the Nebraska Bill was not an iniquitous act, because it simply opened a wider field to this "divine" institution.

He believed in emancipation—that nothing but that should be the aim of all lovers of freedom, though, in the meantime, they might snatch whatever they could gain that tended to the great object at which they aimed. He was in favor of total, unconditional emancipation; or, if conditional, the condition should be, such amendments as could be made to those who had long been suffering the unutterable woes of an iron bondage. He believed that emancipation was possible, because it was right, and God reigned in the universe, and holding slaves was a state of rebellion against God—and God was mightier than all rebels, and in his own good-will would put an end to the iniquity. This emancipation could not be effected by political power alone, which was feeble, unless supported by moral strength. Moral power was the most effectual, and that could be wielded by a few men, and affect a whole land, and finally redeem a whole world. This moral power was to be exerted chiefly by those outside of this iniquity, for never had the people been found, who, with the temptations of such a system about them, were magnanimous and christian enough to make the sacrifices that were asked of the slaveholders of this land. They would never do it, until the moral power of the North had been brought to bear upon them so forcibly as to become irresistible. Then freedom would come.

Rev. A. T. Foss, of New Hampshire, next took the platform. He said he felt that the friends of anti-slavery had great reason to be encouraged, notwithstanding some had lost heart, and almost given up hope. There was a great deal of anti-slavery feeling in the land, but the great difficulty was, that it was a very great extent impracticable and unavailing. The reason of this was, that the influence of the political parties and of the churches had been exercised in opposition to any practical manifestation of this feeling, in a manner that should serve the cause of those in bondage. The Whig party leaders had deluded its members into the belief that only through that party could the nation be saved; the Democratic leaders had convinced the members of that party, at every election, that the salvation of the nation depended upon the victory of their political organization; and so the people, fearful of losing the suffrage, much to see how they should feel, and feeling, and giving their votes on the side of despotism. The clergy of the land taught, and the people believed, that the salvation of the souls of men should be the end that Christians should have in view, and it was thought that if Christians engaged in the anti-slavery enterprise, they drew their minds off from the greater and more important object of the salvation of souls. So Christian men repressed their anti-slavery feelings, for they should sacrifice some man's soul by enlisting in the cause. These men seemed to forget that, here in this land, we have three and a half millions doomed, if their theory be true, to eternal damnation, because they were placed where they could know nothing of the Bible, which points out the way of life eternal. Besides, the church and clergy taught that a man might be a slaveholder, and yet a Christian. One of the three thousand clergymen who signed the anti-slavery petition, not three dozen could be found who would agree that it was necessary to unchristianize a man because he held slaves. They believe that the slaveholder is doing a great harm, but that he may be a Christian, nevertheless. As Mr. Baxter said, when he was asked if a certain person could be a Christian—"O, yes," he replied, "you may graft Christianity on a crab-tree, and many a man will be found in heaven, with whom a dog could not live on earth." So they believe a man may have his name written in the "Lamb's Book of Life," in heaven, when he is written down as a damned villain on earth. That was all a mistake; and when it was shown to be so, the bonds which now restrained the energies of the people from any practical effort would be broken. Mr. Foss said that he did not expect much from the signers of the clerical petition, though he was glad they had done it, because they had thereby committed themselves. The truth was, they did not move until the "property and standing" had gone in the same direction; and whenever "property and standing" went by those who knew the clergy as well as he did, knew very well what would come next. (Laughter.) If General Scott had been elected, instead of General Pierce, and had taken exactly the same course as the latter, the Whigs would have supported him, and the clergy would have supported the Whigs, and there would have been no three thousand ministers to preach against the Nebraska Bill.

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